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SERMON

Preach'd in the Parish-Church of
St. JAMES-CLERKEN-WELL:

On occasion of the much Lamented

DEATH

Of the Honourable the Lady

DIANA ASHHURST.

Who Dy'd, Aug. 24th. 1707.

By RICHARD MAYO, Minister of St. Thom.
Hospital in Southwark. K

LONDON: Ⓞ

Printed by Tho. Bunce, for Tho. Parkhurst at the
Bible and Three Crowns in Cheapſide near Mercers-
Chappel, 1708.

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By RICHARD MARY, Minister of St. James's
Hospital in London.

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Printed by Tho. Bland, for Tho. Bland, at the
Sign of the Crown in St. Dunstons Church-yard.
1703.

TO

Sir Henry Ashhurst of Waterstock, Bar.

Honoured Sir,

I Was once Witness to the solemn
Thanksgiving, which you, and your
deceased Lady, offered up to God,
for the Mercies you had enjoy'd many
Years together, when you providentially
came into that Place, where God at first
brought you into the Marriage-relation.
You, neither of you then knew the Day of
your Parting; you knew not when, where,
or how Death would break that Bond: But
now, that God has taken away the desire of
your

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your Eyes with a stroke, you have a harder
Work; to bless a Taking, as well as a
giving God. You had the Mercy first before
it was remov'd; you had it long before He
took it from you. How seldom doth such a
Relation last to Eight and Thirty Years as
yours hath well nigh done? Shall we re-
ceive good at the Hands of the Lord,
and shall not receive evil? His Soye-
raignty is ground enough for Submission,
He will do what He will, and hath a
right to do what He pleaseth; but when
we Eye his Mercy and Grace, we must
not only Yield but Praise; it is not only
Submission, but Thanksgiving that God calls
us to. Is not Affliction the Hand of a Fa-
ther, who has already given those good
Things, that do over-balance the evil and
afflictive Ones; and who hath promis'd infi-
nitely greater? Is it not from Him, who
is able to Support us under any stroke; and

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to whom we have given up our selves by so-
lemn Covenant, and vow'd Subjection many
Time? Let his Hand be ey'd, who has
promis'd to make all Things work toge-
ther for good, to them that love God,
and are call'd according to his Purpose:
Who can cause our light Affections that
are but for a Moment to work for us,
preparing us for, an exceeding weight
of Glory. If this Discourse may have any
obsequiency to the great End of the increa-
sing and continuing of serious Religion in
our Family, to succeeding Generations, by
commending to their Imitation the Ex-
ample of their Honourable Parent, this ex-
cellent Lady; and may tend to a rising
of drooping Spirits to a Resignation to the
Will of God; and may be of any use
to the Church and Interest of Christ in this
world (which I have great Reason to be-
lieve, you are willing to promote to the ut-
most

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most of your Power). I shall have no lasting
Regret, that I have obey'd your Commands
not only in Preaching this Sermon, but in
making it Publick. I am

Sir, Your most obliged

and faithful Servant

Richard M

Funeral Sermon

Occasioned by the

DEATH

Of the Honourable the Lady

DIANA ASHHURST.

2 Corinthians 3. 1.

For we know, that if our earthly House of this Tabernacle were dissolved, we have a building of God, an House not made with Hands, Eternal in the Heavens.

THE Particle [*For*] in the beginning of the Text shews, that these Words have a Reference to what goes before in the former Chapter, and are a Reason of something said therein: Now there we have an Ac-

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count of the manifold *Troubles* and *Afflictions*, that He and others of the faithful were expos'd to, *Chap. IV. ver. 8, 9. We are troubled on every side, yet not distressed, we are perplexed but not in despair, &c.* And then of what did Support and Comfort them under all these Troubles, *viz.* The certain Expectation of the Eternal Glory, *v. 16,--18. For this cause we faint not — while we look not at the things that are seen, but at the things that are not seen; for the things that are seen are Temporal, but the things which are not seen are Eternal.* For, continues He immediately after, in the Words of the Text, *We know, that if this earthly House of this Tabernacle were dissolved, we have a building of God, &c.*

From which Words, I shall speak to the general Design of the Apostle, *viz.* to express the evidence that He and others had of Heaven and Happiness; and then to the particular Manner He makes use of, to express that Happiness and Glory to us.

I. The general Design of these Words, is to express the Knowledge and Evidence of Heaven and Happiness that He and others had arrived to. *We know, saith He, that we have a building of God, &c.* Which shews us, that Believers may attain to a distinct Knowledge and Evidence of Heaven and the Glory thereof. This Knowledge or Evidence is twofold,

1. A Knowledge that such a State of Happiness there is: This they have full Evidence of. And being to speak of Believers, I shall not consider what notice Infidels and Heathens had of a future State, from Reason assisted by a faint Tradition, that the Sons of Noah had from that Patriarch, and was continued after they had lost the Worship of the True God. It is Revelation that the Knowledge of Faith is built upon; and even in the Old Testament, we find a plain and

and an explicate Account thereof; though some would deny it; who seem no great Friends to Revelation at all. In *Psalm 16. 11.* The Psalmist speaks thus to God, *Thou wilt shew me the path of Life, in thy presence is fulness of Joy, at thy right Hand there are Pleasures for evermore.* To the same purpose He speaks in the next Psalm. *Psalm 17. 15.* *As for me I will behold thy face in Righteousness: I shall be satisfy'd when I awake with thy likeness.* And lest Passages occasionally dropt should be thought capable of some Evasion, we find the Psalmist professedly arguing about this Matter, *Psalm LXXIII.* upon Occasion of a startling Difficulty which has puzzled many, *viz.* The Prosperity of the Wicked, and the Afflictions of the Godly in this World, *ver. 4. 14.* of the former, He saith, *There are no Bands in their Death, their Strength is firm; they are not in trouble, as other Men; neither are they plagued like other Men.* But as to the People of God, and Himself in particular, He saith, *All the Day long have I been plagued, and chastened every Morning.* He then tells us, that He had no way to solve this Doubt, but to go into the Sanctuary, and to enquire into the Revelation that God has made about it; by which He presently understood the end of wicked Men, *ver. 17. 19.* *Thou didst set them in slippery Places: Thou castest them down into Destruction: How are they brought into Desolation, as in a Moment? They are utterly consumed with Terrors.* But as for the Godly, and so for Himself, He saith *ver. 24.* *Thou shalt guide me with thy Counsel, and afterward receive me to Glory.* Upon which He cries out, *Whom have I in Heaven but Thee, &c?* All which reasoning had been weak and absurd, if the Revelation of a future State of Happiness had not been clear to Him. Indeed it cannot be deny'd, that the Revelation of this, as well as of other Matters, was wrapt up under Types and Shadows: Heaven is represented by the *Holy of Holies*, by the Temple and Mount Zion, yea by the whole

Land of *Canaan*, which is therefore call'd the Land of *Promise*, and the Land of *Rest*: The only Question, is whether the Patriarchs and Holy Men of old understood it; whether in particular they look'd any further than the *Earthly Canaan*, and the Blessings therein, but this also must be out of Question, when we observe what the Apostle saith, who professedly arguing upon their accounting themselves Strangers on Earth, do's tell us what they meant thereby. *Heb. 11. 13, 14. That they who say such things, declare plainly that they seek a Country; that being Strangers they expected another Home. And if it be said; what Home? He answers Negatively, not an Earthly one, ver. 15. Truly if they had been mindful of that Country, from whence they came out, they might have had opportunity to have returned. Therefore He saith positively, it was an Heavenly one. Ver. 16. But now they desire a better Country, that is, an Heavenly.* Yet after all, it must be own'd, that altho' the Revelation of the Old Testament was clear for that Time, yet the Heavenly Glory is more fully revealed under the New; upon which the Apostle saith, that *Life and Immortality are brought to light by the Gospel, 2 Tim. 1. 10.* Under the Old Testament we read of two eminent Saints, *viz. Enoch and Elias*, taken up into Heaven, Body and Soul: But under the New Testament we read of one wrapt up into the Third Heavens (whether in the Body or out of the Body, God knows) and returning back again to this Earth, and acquainting us, that the Glory there was so great, that it was altogether inexpressible, *2 Cor. 12. 2, 4.* And, which is more, our Lord Himself calls his wonderful Incarnation, a *coming down from Heaven*; Here He told his Disciples plainly of the Glory of Heaven, and wherein it doth consist; and upon his return, He acquainted them, that *in his Fathers House there were many Mansions, and that He was going to prepare a place for*

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for them, John 14. 2. Hence the Apostle speaks so peremptorily of *the Eternal Life, which God, that cannot lye, hath promised*, Tit. 1. 2. Referring perhaps to those frequent sayings of our Blessed Lord. That *whosoever believes in me shall not perish, but have Everlasting Life*, John 3. 15, 16. and, *I give unto them Eternal Life, and they shall never perish*, John 10. 28. And all other of the gracious and spiritual Promises, that the Gospel is full of, have a tendency to this Heaven and Happiness: So that indeed the very *Opposition* that the Devil makes to Souls in their way to Heaven, serves to confirm a Believer, in the certainty of that Glory; much more then, the *Preparation*, which God makes in the Hearts of his People for this Happiness, proves a full Evidence to them, that such Happiness there is: All the *Graces* of the Spirit tend to it; Desire, Love and Joy; especially Faith and Hope. *Heb. 11. 1. Now Faith is the substance of Things hoped for, the evidence of Things not seen.* In like Manner, do all their Duties, all acts of Obedience, in doing and suffering, tend to this. Therefore they both labour and suffer Reproach. Hence are they so steadfast and unmoveable, always abounding in the work of the Lord, for as much as they know, that their labour will not be in vain in the Lord, 1 Cor. 15. 58. Which brings us to the Second Part of this Evidence, which Believers may attain unto, viz.

2. *A Knowledge that they are Interested in this Heaven and Happiness, and that they shall enjoy it.* We know, saith He, that we have a Building; &c. Which seems strangely expressed, that they should be said to have it, while yet they are Strangers, and absent from Home: Yet the same is said by the other Apostle. 1 Joh. 5. 13. --- *That ye may know that ye have Eternal Life.* They have it prepared for them, and possessed by our Lord, as it were, in their name. They have it in the Promise of it, and in the sure Title thereunto. They

They have it all the ways by which any can be said to have an Estate. Men have their Estates by *Grant* from the Crown, by *Purchase*, by *Legacy*, by *Inheritance*. So they have this Glory by an expresse *Grant*. *Luk. 12. 32. It is your Fathers good Pleasure to give you the Kingdom.* They have it by *Purchase*, not their own, but of Christ for them, who laid down the Price. They have it by *Legacy*. *Joh. 17. 24. Father, I will, that they whom thou hast given me be with me where I am.* And Lastly, they have it by *Inheritance*. Being Begotten again to an *Inheritance Undeiled, that Fades not away.* *1 Pet. 1. 3.* To this they are New-born, being Translated out of the Old Family into the Family of God and Household of Faith; made Children and so Heirs; and because an Inheritance is wont to go to the *First-born*, they are all one *general Assembly and Church of the First-born*; and whereas our Lord is Originally the Heir of all Things, they are said to be *Heirs of God and Joint-heirs with Christ*, *Rom. 8. 17.* That which is further to be considered is, how they come to know that they have this Happiness, and are thus entitled thereunto; and here I shall only insist on two Things, mention'd by the Apostle immediately after the Text, which are set down by Him as the grounds of this Evidence and Knowledge, which Believers may attain unto. *viz.*

1. The *Beginnings*, and so the *Earnest* that they have of Glory, while they are here on Earth. *v. 5. He hath given us the Earnest of his Spirit.* An *Earnest* supposeth a *Covenant*, or *Contract*, which in this case contains the *Promise*, before spoken of, of *Eternal Life*; but withal that there is some *delay* as to the actual and full bestowing of it. Believers have here a *Title to Heaven*, but not the full Possession. Now our Lord, during this delay, is pleased to give something in *Earnest*; not because he has not the rest ready, but because he has work for them
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first to do, and would Exercise their Faith and Patience in the mean times; but however the *Earnest* doth ensure and secure the whole in the promis'd Time. An *Earnest* therefore is something of the *same kind* with what is promised, as Grace is the Beginning of Glory. The Beatifical Vision is begun in Faith, and the Perfection of Holiness is the compleating the Work of Sanctification which is begun here: And tho' this *Eanrest*, viz. Grace, which is Glory begun, is very *small* in comparison of what is expected, yet is it of great value, as it may be improv'd to more and further degrees; and as it *secures*, and so gives the *Knowledge* and Evidence of the full consummate Happiness at Last.

2. This Knowledge and Evidence is further grounded on the *desires*, and *groanings*, that they are wrought up to, after this Happiness and Glory. This is also just after the Text. *v. 2, 4. For this we Groan earnestly desiring to be Clothed upon with our House which is from Heaven. And again, We that are in this Tabernacle do Groane being Burdened.* Sin is a great and heavy Burden to a Godly Man; and where there is a Spiritual Life, there is a quick sense of any thing that is contrary thereunto. Hence those Crys, *Rom. 7. 24. Oh, Wretched Man that I am, who shall deliver me from the Body of this Death? And Psal. 38. 4. Mine Iniquities are gone over my Head, as a heavy Burden they are too heavy for me: And the burden of Affliction is made use of to help forward these Groanings.* Now what is that they Groan for? The Apostle tells us. *v. 3. Not that they would be unclothed, nor barely to Die;* that would be unnatural to desire Death for it self: But *to be Clothed upon with this House from Heaven.* Their longings are after Heaven and Glory. *Rom. 8. 23. We our selves, that have the first Fruits of the Spirit, Groan within our selves waiting for the Adoption, &c. To this their*

their desires are determined; for this they are so Fervent and even Clamorous. *Psal. 84. 2. They cry out for the Living God; to these desires they are Wrought and Form'd. v. 5. Now He, that hath Wrought us to this self same Thing, is God.* And hence comes the Knowledge and Evidence that the Text speaks of, that if these desires are of his own raising in their Souls, He will certainly satisfy them. His tender Compassions, and gracious Promises, all shew this. *Psalms 81. 10. Open thy Mouth wide, and I will fill it. Psalm 145. 19. He will fulfil the desire of them that Fear Him; He also will hear their cry and will save them.*

Use. Now this gives us an account of the reasonableness of the Duty and Practice of the People of God in their Carriage and Behaviour with reference to this Blessed and Glorious State: And carries with it a great Excitement and Exhortation to the like Duty and Practice in the several Parts of it. *viz.*

1. That we do so firmly Believe this State of Happiness in Heaven, as in the most serious manner *to be prepared for it.* For though nothing be more common in a Christian Land, than to make Profession of Believing the Glory of Heaven; yet it is too evident that *all Men have not Faith*, because we find so many sway'd with Outward and Temporal Things; when Heaven is on one side, and the pleasures of Sin on the other, if they had *Moses's Faith*, they would have made *Moses's choice*, *Heb. 11. 25.* and that they do not, is too sad a sign that they do not believe the report. How can they be said to believe that, which is so great a thing, and yet they are so little affected with it, and have little or no endeavours or labour after it? We must shew our Belief of this Happiness by our Preparation for it; the ground of which is laid

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laid in the great Change, that we must be New-born, New made and formed for it. So that a *Heart in Heaven*, and a *Conversation in Heaven* is that by which our suitability to it, and our Preparation for it, must be all along expressed. What is it, that is most suited to your Hearts? Is it Heaven or this World? What is it that you are most serious and in good earnest about? What is it that you make your end, and which all other Things are subservient to? What is that you are most solicitous to secure for your selves, and as a Portion for your Children? What is it that you account Men most Happy for, whether for having most of this World, or for having most Grace and Preparation for a better? What is it that your Thoughts, Desires, and Affections run out most delightfully upon? For in these and such like Things consists the Preparation for Heaven, that we must Labour after.

2. Our Duty is then so to *Hope* for Heaven, as to Labour after this *Knowledge* and Evidence of our Interest in that Happiness. And here we must mind the order of things, that we first *Believe* this Glory, and *Prepare* for it, and then that we *Hope* for the Enjoyment. For nothing is more indecent than to Hope for Heaven, without this Preparation for it; for this would be to Hope that God would go contrary to his Word: Since while Men go on in their Sins, in a Christless State, the Word is against them; *If you Live after the Flesh, ye shall Die. Except ye Repent, ye shall Perish. Without Holiness no Man shall see God.* Our Hope must therefore be try'd, for *He that hath this Hope in Him, Purifies Himself, as He is Pure,* 1 John 3. 3.

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As Worldly, Sensual Hopes make the Heart more Worldly and Sensual; so will a right Hope of Heaven tend to the making the Heart more pure and Heavenly. For further Trial, the other Apostle calls it a *Lively Hope*. 1 Pet. 1. 3. *He hath Begotten us again to a lively Hope*. For as it comes from a New Life, so it makes the Soul *Lively* and Active in every Duty. *The Twelve Tribes, instantly serving God Day and Night, did hope to come*, Acts 26. 7. Now where this Hope is right there will be endeavour after this *Knowledge*, which the Text speaks of, the full Evidence and *Assurance* of what we Hope for: This indeed every Believer doth not presently arrive unto; some are *Children of Light walking in Darknes*, Isa. 5. 10. And they that have it, have it not all alike, nor at all times alike. Yet this *Knowledge* or *Assurance* hath been attain'd by many, in great degrees; and we are commanded earnestly to seek after it; to endeavour to make our *Calling and Election sure*; nothing being of more use to stir up every Grace, and to quicken every Duty, especially such as consist in Praise and Thankfulness, and that tend to make us more useful to others in our whole Conversation. In particular, the Apostle in this Context do recommend this *Knowledge* or *Assurance* to be of singular use for the supporting Believers under all the Afflictive Dispensations, that are they under in the World; for so the Text comes in, as was shew'd in the opening First of it, the *General Scope* and design of which I have endeavour'd to open and apply.

II. I come next therefore to the *particular Manner*, which the Apostle makes use of, to express this Happiness and Glory to us: How this Glory is *set forth in the Text*,

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Text, which I have shew'd you, that good Christians have the Knowledge of. It is thus exprest, that *when this Earthly House of their Tabernacle is dissolv'd, they have a Building of God, a House not made with Hands, Eternal in the Heavens.* Now this sets forth to us, the Time in which it is enjoy'd, and the Names and Titles by which this Glory is described to us.

First, The Time, when they enter upon the Enjoyment of this Blessedness, is said to be at Death, or, *when the Earthly House of this Tabernacle is dissolv'd*. There are some beginnings of this Happiness before, but they are only Preparatory; the Consummation thereof will also be at the Resurrection-Day; but there will be a True, Real and proper Possession of this Glory immediately after Death, *when the Earthly House of this Tabernacle is dissolved.*

By this way of Expression several things are hinted to us.

1. That our Bodies are the *Earthly House of this Tabernacle.* Every Word deserves a particular notice. Our Bodies are *Houses*, with respect to the making and *Building* of them: A House is built up; as we are *wonderfully made, and curiously wrought*: and with respect to the *Inhabitants*; a House is for a dwelling; our Souls are the Inhabitants of these Houses, as *distinct* from our Bodies, as a Man is from the House he dwells in; and as much more *Noble* than our Bodies, as the Inhabitant is than the place, which was made for his dwelling.

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Again, our Bodies are *Earthly Houses*; call'd, *Job 4. 19 Houses of Clay*. Taken out of the *Earth*, for the Lord God made Man of the *Dust of the Earth*, *Gen. 2. 7*. Nourished and sustained by the *Earth*; for the Lord has made *Grass, Herbs and Corn*, to grow for the use of Man, *Psalms 104. 14, 15*. and returning to the *Earth*, again. For the Lord said, *Dust thou art, and unto Dust shalt thou return*, *Gen. 3. 19*. And yet this is the Body, that Sinners are proud of, and pamper, and hazard their immortal Souls to gratifie and make provision for.

Moreover, our Bodies are *Tabernacles*, or *Tents*, which of all Houses or Dwellings are the poorest and meanest; made of *Canvase* or some such mean Stuff. They were wont to be us'd by *Travellers*, and shew our pilgrimage State; we do not so much dwell, as sojourn here. They are mostly of use now amongst *Souldiers*, as our *Tabernacles* serve us in this State of Warfare, in which we are to endure hardship, as good *Souldiers of Jesus Christ*.

2. These *Earthly Houses* of these *Tabernacles* must be dissolved. *Tents* were soon taken down; *Dust and Earth* must to *Earth* again. This is not only the Case of all in general, how beautiful soever the building be, it must be raz'd, but of the People of God in particular; which may seem a greater wonder, because their Bodies are the *Temples of the Holy Ghost*, and Dedicated to his Service; they have been us'd for a Holy use; their Members the Instruments of Righteousness unto Holiness; their Tongues employ'd in praising God, their Ears in hearing his Word, and Eyes in beholding his Works; and yet Death has struck them Dumb, and Deaf, and Blind. Oh what has this

this wicked Sin done, the very Remainers of which thus tend to Death. But God has higher Designs, His end is Mercy, He pulls down this building to build it better. For

3. Believers enter into the Happiness of Heaven, when the Earthly House of this Tabernacle is dissolved; that is immediately after Death. This is represented in Scripture, by the coming of Angels, that will attend them thither, *Luke 16. 22.* They were their guard here, even to the Last, they will welcome them to Heaven, when they come thither; and they will carry them thither upon their departure; perhaps for their Safety, while they pass thro' the Regions of the Air; where the Devil is call'd a Prince; but chiefly for Honour and State. And what Joy will there be, at the first sight of this Heavenly Guard? It is further express'd by the particular Judgment, which comes after Death; When the Spirit returns to God that gave it, *Ecc. 12. 37.* viz. To receive its Sentence to its final State; when others are doom'd to Darkneis and Torments, they will hear the joyful Sentence: The Heavens rejoice, and they strike in with that Celestial Quire. How can they, that speak of the Soul's sleeping with the Body, reconcile their Notion with the Words of this Text, or with what follows, of being absent from the Body and present with the Lord; or with the great desire of the Apostle, *Phil. 1. 23.* To be dissolved, and to be with Christ, which is far better than to abide here? Admit, as I hinted, that the Glory is not absolutely compleat till the Resurrection, when Soul and Body shall meet again; and all the Saints shall meet together; yet will the Glory be transcendently great of the Spirits of iust Men made perfect, when there is the beatific Vision and fruition of God,

God, a perfect Freedom from all Sin and Misery; all Tears shall be wip'd away from their Eyes; they Sin no more, and Sorrow no more. From the Time when this Glory is enjoy'd, we pass

Secondly, To the Names and Titles by which this Glory is here describ'd, viz. *A building of God, a House not made with Hands, Eternal in the Heavens.* The Words are indeed figurative, as are the other Phrases by which Heaven and Hell are described. Our Speech is suited to things that we are more conversant with here below, but no Tongue can reach such Things as these. As Expressions are borrowed from Things most terrible to set forth the Torments of Hell by; *a Furnace of Fire, a Lake that burns with Fire and Brimstone, a Prison, or Place of Darkness and outer Darkness.* So on the contrary, Heaven must be represented by Things most glorious; it is therefore call'd *a Paradise, a Kingdom, a Crown, a Temple or Palace, a House or building of God, &c.* It is call'd *a House*, in respect to God, because of his glorious Residence that is said to be there; He is essentially present every where, *He fills Heaven and Earth*; He is graciously present among his Children and People, *where Two or Three are gathered together in his Name*; but He is gloriously present in Heaven, there is his Palace, there is his Throne. *Isa. 66. 1. Heaven is my Throne, and the Earth is my Footstool.* It is further call'd *a House*, with respect to the People of God, for divers obvious Reasons. For a *House* is where our Rest is; we have Toyl abroad, but Rest at home; Heaven is our Resting-place from all Sin and Sorrow, and Labour. Again, *a House* is for Entertainment, Converse and Communion; thus the Glory of Heaven is represented by a Feast, where they are intimately present with

with the Master and Maker of it; there they have a delightful Society with the heavenly Guests; there are no Strangers but all Friends; and nothing is there wanting to the most compleat Satisfaction and Delight. Lastly, *A House* is for our *Treasure*, where our best Goods are laid up; and a Christians *Treasure* is in Heaven, and there our Hearts should be also.

Two Things are further hinted to us in these Words, concerning the Glory of this Heavenly House.

1. The Manner of the Building. *A Building of God*, and a *House not made with Hands*. Two Expressions of the same import. It is a *building of God*, call'd Heb. 11. 10. *A City that has Foundations, whose Builder and Maker is God*. God claims it as his Prerogative, by which He distinguisheth Himself from all false Gods, that He hath made the Heavens and the Earth; but here He speaks not of the visible Creation, but of that invisible Glory, that God only hath prepar'd; and *Eye hath not seen, nor Ear heard, nor hath it entered into the Heart of Man, what God hath prepared for them that love Him*, 1 Cor. 2. 9. To the same Purpose is the other Phrase, that it is *not made with Hands*, in Heb. 9. 24. We read that the Holy Places made with Hands, were but Figures of the true Heaven. As is the Worker so is his Work. There have been great Things made with hands, or by the hands of Men; particularly the Tabernacle and Temple, that the Apostle alludes to. But what are Men to God? And what are their Works to his Works, especially when wrought on purpose to shew forth his Glory, to shew the Wisdom, Power, and Goodness of the Maker?

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2. The other Thing here mention'd, is the Eternal Duration of it. It is said to be *Eternal in the Heavens*. All the Glory and Happiness together is called *Heaven*, and the particular Believers have their *Mansions* and abodes *in the Heavens*. And it is thus express'd for a plainer Distinction from this *Earth*, and from all Earthly Glories. For indeed God has his House here on Earth, yea all the World in a sort is his Building: But this *House* is *in the Heavens*, not expos'd to Enemies and Changes, to Wants and Defects, as is this Earth. And 'tis *Eternal* in the Heavens, being not subject to Decaies of any kind; there is no Danger of being turn'd out, there is no Serpent can come near that Paradise; they that are once admitted into it will never more forfeit or lose it; but they are *made Pillars in the Temple of God*, and *shall go no more out*, Rev. 3. 12.

Use. How should such an illustrious Description, as this Text gives us, of this Glory, set us all upon the preparing for it, and endeavouring after the Evidence and Knowledge of an Interest in it; which was what we before took Notice of, as the Scope and Design of the Apostle in these Words? And how ought it further to raise up every Holy Soul, to an affectionate Contemplation of so great Blessedness? How sweet will it be after a Life of so much Guilt, and so many Temptations, to get past all Assaults and Dangers! After a Life of so many Fears and Doubts, to be everlastingly secur'd? After all the Afflictions of this World, to have all Tears wip'd away! After all our Prayers and Duties which were wearisome to the Flesh, to have a glorious Employment of Praise without toyl or burden! After our Separation
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from our most beloved Friends in Christ, to meet and never Part more! Yea after Death it self that looks so ghastly now, to be cloath'd with Immortality, and to have *Mortality swallowed up in Life!*

Before I conclude, I am obliged to say something of that excellent *Lady*, whose Obsequies gave occasion to this Mournful Assembly. It might be expected that I should begin with her high and noble Birth, were it not that I speak to those who are well acquainted therewith: Which yet, if it had gone alone, without the Graces that adorn it, had not been worth the mentioning in this Place. Unsanctify'd Honours and Riches are but Snares to poor Creatures, who being set upon the Pinnacle of worldly Greatness, grow giddy; and their Pride and Sensuality make their Fall the more dreadful. What signifies a noble Birth without a new Birth? It is of that therefore I shall give you the Account I have received, and as I have receiv'd it. She was observ'd from a Child to be of an excellent Temper, and sweetness of Disposition, and with as little Inclination to what was Evil, as could be suppos'd in a Daughter of *Adam*. A sweet natural Temper is not saving Grace, but a rough ill-natur'd Disposition is a great Enemy to it, and hindrance of it. Her great Concern about the State of her Soul, was when she was about the Age of Sixteen Years; the Time of Youth being the usual Season of laying hold of the Hearts of those, who are savingly brought to Christ. This was, it seems, by means of Family Prayer, which she frequented in the House of a Learned and Pious Nonconforming Minister,

She was the fifth Daughter of William Lord Paget, by the Lady Frances Eldest daughter of Henry Earl of Holland.

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who was driven into that Neighbourhood by the Severity of those Times. Family Prayer has been much despis'd and neglected; but God has highly honoured it, and I could not have a more noble Occasion to recommend it. It was with great Difficulty, that She Morning and Evening enjoy'd this Assistance and Advantage, by reason of the Reproaches and Opposition of one, who should have rejoiced in the beginnings of so great Good. Which Opposition was the more remarkable, for the severe Rebuke that He met with from a learned and eminent Prelate, to whom He complain'd of the Carriage of this young Lady: Said the good Bishop to Him, *Persecution is not the way to uphold the Church, or to deal with the Dissenters; the best way is to pray better, preach better, and live better than they.*

Dr. Crofts
Lord Bishop
of Hereford.

This good Work was afterwards carried forward by reading the practical Books of two other Dissenting Ministers; which I do not only mention, that I may faithfully relate Matters as they are given me; but that I may observe the Reason of the great Esteem, that She ever after entertain'd for the *Nonconformists*. For though She would seriously attend upon the Publick Forms, and had a respect to those, in whom She saw any thing of Christ, tho' of different Perswasions; yet She seem'd particularly affected with that Mode and Way of Ministration, which God had at first made use of for her Souls good. And this was not peculiar to her, but seems to be generally the Reason of that different gust and relish that serious Persons have of one, or the other Mode. [Suppose, of Forms of Prayer, or of that which is concern'd

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or call'd Extemporary.] As to them that have an incurable Aversion or Prejudice against the one or the other, by Reason of Education, Custom, or Interest, I say nothing: But many excellent Christians on both sides have a different favour or mental Relish in this Matter. *One* cannot be so much affected with Words at first hearing, which they have not had Time to weigh, but like better a Form of Prayer, and that excellent one establish'd among us. *Another* cannot like Words so well, that are so often repeated, but are most pleased with variety of apt Expressions in conceived Prayer. This comes to pass, I conceive, by Reason of that spiritual Good and Benefit that they have found by the one or by the other, especially in the first, and great Work on their Souls. Every View of his Power and Glory, as a Holy Soul sees it, in the Sanctuary is very affecting; but that first Glimpse, which the Holy Poet calls, — *Mirth open'd, and shut up again* — do's so abide in the sweet Remembrance of it, that they affect the very Place, or smallest Circumstance any ways relating to that which they receiv'd with so much Affection. Yet this is or must be without despising or censuring those that have a different Gust, because every humble Soul will presently think, that another may have found the same spiritual Good by the Ordinance under the one Mode of Ministration, as they themselves have done under the other. And indeed this Grace of *Humility*, was that in which this *Lady* was observ'd to excel. For though, where Grace is truly wrought, there is every Grace, yet usually some one Grace is more eminent and conspicuous. *Abraham* was famous for Faith, *Moses* for Meekness, *Job* for Patience, &c. Now *Humility* was the bright shining Grace in this *Lady*. It was a high Expression of

one that was not us'd to Flatter [*Mr. Baxter*] Who said of Her. *That Humility was so wrought into her Complexion, He Thought She had no Pride in Her.* This is an adorning Grace, in all where it is bestow'd, but is especially so in great ones. If this Grace be not Acted, all their advantages are lost upon them, because spoil'd by Pride: They lye in perpetual danger of Flattery and to want needful Reproofs and Helps, which few by reason of their Pride and Peevishness think fit to afford them. Humility is the highest Honour and the way to it, and there want not remarkable instances, how God was pleas'd to Honour it in this deceased *Lady*. The late *Queen Mary*, of Blessed Memory, had her in so great Esteem, that She not only often mention'd Her with most condescending Kindness; but even in publick shew'd that particular respect to Her, before Persons of greater Quality, which she was even asham'd to receive. I beg leave to mention the Words of a most Learned and Right Reverend Bishop, as I have just now seen them Written in a Letter of Condolence to her nearest Relative, not only for the Character Sake, but for the Pious use and Reflection upon her loss. *God has laid, as his Lordship Writes, a heavy Stroke, not only on you, but on all, who knew my Lady, who could not but Love and Honour both Her Religion, and Her lovely Disposition.* I am sure the World doth the less deserve our Love, the less it hath desireable in it; and when ever any Friend is taken from us, should have so much the less of our Affection; and we should be so much the more Earnest to get to that Place, where it shall be a part of our Happiness to Enjoy our good Friends, without Fear of Separation. Indeed Her willingness to oblige, and to do good to all within Her reach; Her Prudent Humble

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and Gracious Carriage, and an Honourable Uprightness in Her Conversation, did Command a Respect from all that knew Her. Where Grace is in the Heart, it will shew it self in the many good Fruits. Amongst which I might mention Her serious Observation of the Lord's-day, and care to see it observ'd by others; A conscientious Performance of Relative Duties; so that her Earnest Desire of the Eternal Good and Welfare of Her Relations, and particularly of Her Children was evident, I believe, to most, to whom She was pleas'd to speak with Freedom about Divine Things. I never reckon'd it to be recorded as a Reflection upon Job's Children, but as an instance of their Father's Piety, that he Offer'd up Sacrifice for his Children, according to the Number of them all. It doth not appear that he knew any thing amiss of his Children, but he was Jealous over them with a Godly Jealousy. He knew the temptations of an High Estate, and large Affluency of the things of this World; and the particular danger of a Time of Youth. This example this Lady set before Her. She has left behind Her the Children of Prayers and Tears; and was over-heard wrestling with God for her Children's Souls, not long before her last Sicknes over-took her. Indeed as before she was very strict in her Private Devotions, so as if she had had some Premonition of her Approaching Change, she spent much of her Time therein, before she fell Sick. The Wise Virgins were to ~~trim their Lamps when they shew near to meet the~~ Bridegroom. The Lord knew after what manner He would visit her. And there is in that Dispensation a loud call to us all, to make Preparation for Death in a Time of Health; when there may be little or no help thereunto in a Time of Sicknes; yea, though it should be

be a lingering one, and of long Continuance: Yet in these intervals, when God gave Her the use of her Understanding, She spent her Time in Holy Ejaculations, She did with great Patience wait for her Change, and did express longing Desires to be with her Redeemer: Into whose Arms, we have good Hope, She is now received; and let us be *followers of them who through Faith and Patience have inherited the Promises*; let us be *followers of them, as they were followers of Christ*, that we with them may be Partakers of a glorious Resurrection.



FINIS.